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ABSTRACT

This publication explores the views of two present members of the International Peace Research Association: Abelardo Brenes and Takehiko Ito. Brenes and Ito answer 13 questions related to peace education issues in their individual interviews. Abelardo Brenes is a professor at the University of Costa Rica and a consultant to the University for Peace, and has coordinated the Central American Program for the Promotion of Human Rights and Peace Education. Takehiko Ito is an associate professor at Wako University in Tokyo (Japan), chairperson of the Committee on Research of Peace and Disarmament Education of the Japanese Scientists Association, and secretary of Japanese Psychologists for Peace. (Author/CK)

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PEACE EDUCATION:
PERSPECTIVES FROM COSTA RICA AND JAPAN

Abelardo Brenes
Takehiko Ito
and
The Project "Preparedness for Peace"

The project group "Preparedness for Peace" at the Malmö School of Education in Sweden studies ways of helping children and young people to deal constructively with questions or peace and war. As part of this work, experts with special interest and competence in areas related to peace education are interviewed.

This publication explores the views of two present members of the Council, IPRA Peace Education Commission: Abelardo Brenes and Takehiko Ito. Abelardo Brenes is currently Professor at the University of Costa Rica and consultant to the University for Peace and has coordinated the Central American Program for the Promotion of Human Rights and Peace Education. Takehiko Ito is Associate Professor of Psychology, Wako University, Tokyo, chairperson of the Committee on Research of Peace and Disarmament Education of the Japanese Scientists Association, and secretary of Japanese Psychologists for Peace. – Interviewer: Åke Bjerstedt.

PEACE EDUCATION: A CONVERSATION WITH ABELARDO BRENES, SAN JOSÉ, COSTA RICA

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

AB: My main interest in peace education began in the mid-1980s after I had been involved as a peace activist in Central America, mostly working from Costa Rica, and I came to realize how complex and difficult the task was to promote peace, since there was a war situation in the region. I also felt a need to develop a deeper sense of peace. So I have been working both as an activist and from an academic point of view, with research in education, since then, with the University of Costa Rica – which is my main academic base – but also working in conjunction with the University for Peace, which I believe can be a very useful institution. It was created by an initiative of Costa Rica, at the end of the 70s, but which many people in Costa Rica do not really appreciate. It is important in its potential, so I devoted myself from 1987 onwards to contribute what I could to the development of the potential of that institution.

AB: Could you say something about your present activities in this field?

AB: I coordinated an international conference in 1989, which was called "Seeking the True Meaning of Peace". The conference brought together about 600 people from around the world, to share their visions of what an agenda could be for work in the decade of the 90s. As part of the process we drafted a document called "The Declaration of Human Responsibilities for Peace and Sustainable Development". The declaration included the visions of many of the people who participated in that conference. We also had pre-conference meetings and consultations. Then the government of Costa Rica presented the declaration to the General Assembly of the United Nations.

After the conference I have been working from within this framework to try to develop a holistic approach to peace education. It was not until last year that I had the opportunity to do this work in a more systematic manner, in a program that was funded by the Commission of the European Community, which allowed the university to work in all of Central America. It was called the Central American Program for the Promotion of Human Rights and Peace Education. This allowed us to develop pedagogical approaches to the concepts and values and to test them in very heterogeneous sectors of the population. Currently I am continuing with that

work, but with more focus now on the formal education setting, working mostly within Costa Rica at the moment. I am mostly dealing with the elementary and high school levels, but I am working basically now with teachers and curriculum designers to see how we can carry out some of these ideas.

ÅB: How is your work related to the University for Peace?

AB: I began working there as a volunteer, but after the conference I became a consultant. I devoted my last year to coordinating the Central American project, but now, since that project is over, I have more the status of a consultant.

2.

ÅB: What do you think of first when you hear the words "peace education"?

AB: First of all I think that all education should be basically devoted to peace, so to me this phrase reflects a need in our time to stress that explicitly, because it is a fact that much education does not really *foster peace values or orientations*. But to me it connotes that challenge and my concern is that peace education as it is expressed today is often interpreted as a specific orientation or discipline, and it does not have the wider meaning which I am trying to state.

3.

ÅB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

AB: I do not think so, not anything explicit. I did go to a Methodist high school, and I do remember the Christian values that they tried to emphasize there. I suppose that could be considered. But at the time I think peace was something that was basically taken for granted in our country. There was not much of an emphasis on the international, nuclear issues and so on that concerned Europe, in the 60s and 70s. Such recent issues were not dealt with in our schools.

4.

ÅB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

AB: Well, I think that they do to some degree, and basically that can be expressed in terms of the schools' trying to pass on and to strengthen the key values of the Costa Rican society which is seen in its social security, its

social welfare system. In that sense peace education is more tied to civil education. On the other hand, I find that our country takes for granted very much the fact that until now it has been able to develop in a non-violent way. The trends that I find very worrisome include a lack of critical orientation, although there have been some reforms recently in the educational system, trying to make education more participatory and trying to develop more of a social constructionist type of policy in terms of education. The country, like most Latin American countries, is governed through a centralized bureaucratic educational system, where the central planners decide on a curriculum that's obligatory for the whole country. This is how most teachers have been trained. It is not until recently that students are being asked to be more critical and participatory, but they usually do not have the tools to do this. Teachers themselves cannot provide the tools since they were trained to be rather submissive. We are now going through very serious changes in terms of public policy and priorities. There has been a reduction in social welfare policy, and the country is opening up very rapidly to international economy modes of consumption and living. Although we have been able to escape military forms of life and conflicts of a military nature, I think there are a lot of concerns about other expressions of violence, such as poverty. About 25 % of the population is still in situations of poverty; there is a lot of delinquency; and there are serious ecological problems. So I think that there is a tremendous amount that still needs to be done and that relates to peace education.

5.

AB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

AB: Yes, I think that schools have a fundamental contribution to make in peace education. In terms of what steps and measures to be taken I think that peace education first of all needs to be clarified for the policy makers in education, so that it can become a pillar, a guiding theme that could permeate the work. It should be one of the central themes which the rest of the curriculum could be structured around.

I approach peace as a basic human right. The right to development and the right to peace are two fundamental human rights. But peace is simultaneously a responsibility. People should be trained in understanding both the negative and positive approaches to peace and to realize that it involves a responsibility. Students should learn how to live peacefully in

their micro settings, in their personal sphere of life, but also learn to participate actively, collectively to build a peaceful society. If people are also allowed to reflect on how their personal development and well-being is directly related to living peacefully, then the curriculum can be focused on human development. This is the message I have been trying to share. There is a lot of talk nowadays in the United Nations to address fundamental human development, and to measure social policies in terms of how well they contribute to fundamental human development. I think that an education for young people should give an opportunity first of all to realize that each human being is a unique potential and a unique contribution to the evolution of life. People should be given the instruments to reflect on what their life project can be about, what they need both in terms of intellectual skills and understanding, in terms of emotional tools, in terms of social skills, conflict resolution skills and skills to participate as an active citizen that has rights and duties, and to realize their relationship to the rest of nature, and that all human beings enjoy the same basic needs and aspirations. This is basically the way I approach peace education. I think that peace education seen in this way should be a fundamental pillar of any educational system.

AB: Can you give some concrete example of what this might mean in the classroom work?

AB: I was referring now more to the content of the curricular programs, but in terms of process, the work has to be in accordance with the way good teaching is done. I think about cooperative learning, which stimulates the initiative of students, where personal differences are honoured, about the Socratic method, and about contextual teaching, teaching about contexts where the student can ask fundamental questions about their personal and group relationship to those contexts which are meaningful to their life in a relevant time perspective. I think that both process and content are basic educational issues.

I am very interested also in what the negative and positive approaches to peace may mean from an educational point of view and what psychological processes are stimulated in each approach. I see them as complementary. I think that the negative peace approaches have a lot to do with people's fears and those things which are a concern for them, so this can be a very necessary, important area of stimulation in terms of educational work. Young people of today have many concerns, but they often do not have the opportunity to talk about them and show them and to find constructive channels to resolve them. But I also think that the positive approaches to

peace are necessary, in terms of people being able to dream and to realize that they are part of an unfolding cosmogenesis, an evolutionary process. They need to experience what an extraordinary thing it is to be alive, and how each human being is unique, and that we carry the evolutionary process of the whole universe within our being, and that we can collectively share dreams and to create that positive future which we wish, given our understanding of the historical parameters. I think our young people need hopes and that they can feel empowered. I see in that sense peace education as being very active, very pro-active, and also teaching a lot about personal needs. The key linkage between biological health and environmental health is also something that needs to be stressed in the day-to-day classroom education.

6.

AB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

AB: I think that in younger students, these are the critical ages when basic value formations take place. In my approach the rights of children and the duties of children and the personal recognition of what their rights and duties are, is a very fundamental set of ideas. These values, the basic notion of the relationship between rights and duties, and the idea that we have duties towards one another – these basic orientations should be given at an early age. Then as the development occurs, the students can learn to apply these basic notions to different contexts. As they develop their cognitive skills and social skills, they can then – if you are educating them for a sense of personal responsibility – understand what their relationship is both to the natural world, as studied in the natural sciences, and to the social world, as studied through the social sciences. The context can become more and more complex, reaching a global context and understanding global systems. I think today we need to educate for *a sense of universal responsibility*. That's a key concept. I think by the sixth grade, a lot of these basic notions can already be taught, and in countries like ours, this is important, because there are a significant number of students who do not go on to high school. But by the age of 12-13 most children have the capacity to understand these basic notions.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students

more conscious of and more prepared for problems of peace, within that subject?

AB: The approach would be basically similar and related to what I said before. One starts from a broad framework, a systemic, holistic approach, and one's basic orientation, when trying to inspire students, is that of positive peace. This involves all study areas, so I would try to make a linkage between the particular subject and this general framework. Basic notions are the unity of the world, the unity of the human family, and the orientation towards peace and sustainable development. These are basically statements concerning interdependence. In one case we are emphasizing natural systems, and the idea that all human beings are an inseparable part of nature, and also show how the social life and cultures depend on nature. In another case we are emphasizing the unity of the human family and how all human beings are interdependent and that we all belong to one basic human family with the same fundamental needs. We should think about the qualities that we need to develop in order to face current choices and challenges. So I would urge any particular school subject to establish a linkage to this general framework.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

AB: Yes, I personally would prefer "peace education". I think it is the broadest conception. I know that "global education" is used broadly among some people, for example in England, to cover development education, human rights, environment etc. I find this use interesting, but I think that global education is understood by most people more as looking at global processes and the world as a whole. I would prefer "peace education" because it also has to do with peace in the community, the family and personal life as well as international understanding and these other areas.

AB: In some countries, "peace education" as a term is felt to be somewhat controversial. Would that be true in your country?

AB: No, it's not controversial.

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

AB No, presently I would not anticipate any difficulties. Perhaps in the mid-80s, when in our country there was a lot of concern about the Nicaraguan war and whether Costa Rica would be dragged into that war. Then the official propaganda of the newspapers was trying to create a state of psychological warfare or fear. At that time, being a peace activist did have the connotation for some people that one might be disarming the minds of people when there was a threat from international Communism. Nowadays the situation is completely changed. In our country there is a police force, but there is not military, so disarmament is not a high issue there. Peace as such is an area that is not discussed with much interest in our country, because people believe that there is peace, because to most people peace has the connotations of negative peace or lack of military conflict. But if one approaches the issue from the area of security and insecurity – and life is insecure in many ways – there is definitely an interest. In fact, the official policy makers in education have been stressing security as such. In that sense there is an acceptance of the idea of peace education.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

AB: Well, I think we need to develop training opportunities. I have carried out workshops with appropriate materials, and teachers have shown a lot of interest. Teachers need to be in situations where they can actually have concrete experiences where they can examine not only ideas but also the training methods to be used. Then they can see the relevance of this, not only for their potential peace education, but also how work with traditional topics and skills can be enhanced by using non-violent approaches. I found that teachers respond very well. But they do need to be given these opportunities, and this is not so easy sometimes.

AB: Do you think that this would be something to include both in basic teacher training and in the in-service training of teachers?

AB Yes.

ÅB: Is there some teacher training in peace education at the present time in your country?

AB: There have been workshops. At the moment there isn't much actually called "peace education". But within the overall policies of reform a lot of principles relevant to peace education have been developed. Last week we had a workshop seminar as part of the high-school teachers' congress, linked with environmental education. I would say that that is one of the key areas of concern right now, the environmental education and education for sustainable development. So I have personally been trying to link the area of peace education with this environmental concern. I see environmental issues as part of a broad peace education.

11.

ÅB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

AB: I think that in some schools in our country, there is quite a variety of backgrounds, so we would have such situations. I think that this whole idea of the unity of the human family can be best taught if you actually have a diversity of backgrounds in your classroom. I think that any difficulties would come more from inappropriate methods to deal with these processes. If good, sensitive methods are used, I don't really anticipate any fundamental difficulties in this.

ÅB: When you say good sensitive methods, could you be a little bit more concrete on that? What methods do you think about?

AB: Thinking of the work that I have done with heterogeneous groups, I think that one has to know the people in groups individually first of all, so one can become aware of their language, values and cultural specialities. Then if teaching puts more emphasis on what it is we all have in common and tries to identify that, and then if it also leaves a space and creates an atmosphere of respect so that people can freely express what makes them feel different and unique, then I think that could be very enriching. In our own work the emphasis has been, in the workshops, to try to look at what it is that we can recognize that we share in common as human beings. Once you have done so, it will result in bonding and trust, and people can give a positive meaning to the differences.

12.
AB: Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in schools? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?
AB: Yes, it would be natural to deal with them together. But I would also perhaps add that I think that are there other concepts that need to be dealt with together with these. I think that a good understanding of the global system, of the world order, how it has been developed, would also need to be taught, and particularly the relationships of industrialized nations with agricultural nations have to be dealt with in order to give more context.
AB: Perhaps the risk of nuclear war isn't something that you would deal with particularly in your country?
AB: We do deal with it, but it's not really in the area of high concern that it has been in Europe, whereas the environmental damage is certainly a very important area to us. What we do need to do in our country more, I think, is to teach in a self-critical way what the policies and models of development should be. There is such a bombardment in terms of commercial publicity and mass media in general to believe that a good life is that which the capitalist, industrial nations have been developing. To me this is instead ultimately the cause of environmental damage. So I think peace education should be very closely linked to development education, and we should be very critical as to what human development means. So when linking these areas, I think we should emphasize these problems.

13.
AB: Is there anything else that you would like to add about the school and peace education?
AB: No. I think the possibilities of exchanging expetiences in this area across the cultures, and exchanging approaches about peace education between teachers in different countries, is very important. I think each culture has a unique contribution to make to the total picture of the evolving global society. That would be my comment.

Some Notes on the Interviewee

Address: Apartado 95 Barrio México, 1005 San José, Costa Rica, Central America. Fax: +506-234-6001. – Currently Professor at the University of Costa Rica and the National University of Costa Rica; consultant to the University for Peace of the United Nations. Has been involved in peace activities since 1983, through the Friends Peace Center in San José, Costa Rica. Co-ordinator of the "Seeking the True Meaning of Peace Conference", held at the University for Peace in 1989 and coauthor of the *Declaration of Human Responsibilities for Peace and Sustainable Development*, which was drafted for that Conference (and later presented by the Government of Costa Rica to the General Assembly of the United Nations). Co-ordinator, during 1992, of the Central American Program for the Promotion of Human Rights and Peace Education, developed by the University for Peace with the support of the Commission of European Communities. – Member of the Council, IPRA Peace Education Commission, 1992-1994.

Examples of publications:

(Ed.) The comparative psychology of natural resource management. *Advances in Comparative Psychology*, Vol. 1. Naples, Italy: International Society for Comparative Psychology and University of Calabria.

Educating for universal responsibility. *Peace Review*, 1990, 2(2), 33-36.

Toward a global curriculum for peace and sustainable development. (An interview with Abelardo Brenes by Phil Gang.) *Holistic Education Review*, 1990, 3(4), 57-60.

(Ed.) *Seeking the true meaning of peace*. Costa Rica: University for Peace Press, 1991.

PEACE EDUCATION: A CONVERSATION WITH TAKEHIKO ITO, WAKO UNIVERSITY, TOKYO, JAPAN

1.

ÅB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

TI: My name is Takehiko Ito. I am a psychologist and I have been mostly educated in Japanese universities, except for nine months education at the University of California, Berkeley, in the United States. I was interested in child language development and in 1984 I attended a conference, the International Congress of Psychology, held in Acapulco. Then I found a lot of psychologists who were concerned about peace issues and doing research on peace. So since then I have got interested in the psychology of peace. Especially I try to build an integrated view of the Japanese tradition of peace education and the international trends of thought and practice of peace education. What I am doing now is this: First, I am working for Japanese Psychologists for Peace as a secretary. The organization was established in 1985, and since then as many as 90 psychologists are doing research and study on peace issues. Second, I am also a chairperson of the Committee on Research of Peace and Disarmament Education of the Japanese Scientists Association (JSA). In that committee we have done research on peace study programs in Japanese universities. One of the publications is a chapter in your book, co-authored by Professor Hideo Fujita, on "Peace education in Japanese universities". Third, I am a council member of PEC and can be a liaison between international and Japanese studies of peace education.

2.

ÅB: What do you think of first when you hear the words "peace education"?

TI: Well, what comes to my mind first is the full development of individuals. The opposite of peace is not only war, but violence and that means, as Galtung put it, both direct violence and structural violence. According to my interpretation of his definition, I think violence means artificial damage, or negative intervention or prevention against human development. As a developmental psychologist, I think this view is very important when we think of peace. So one aim of peace education is to facilitate full development.

3.

AB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

TI: I try very hard to remember any such kind of process, but my experience is mostly self-taught. I organized study groups on Japanese education with my friends who are more or less dissatisfied with their own education in Japan, and we try to think of alternatives to the Japanese "controlism" system. "Controlism" means that the Ministry of Education controls the local board of education, that the local board of education controls the schools, and that the school teachers control the students. The students are expected to listen, but cannot express their opinions against the rules of the school, for example. In my case, we were forbidden to interact with students of other schools, and we had to wear uniforms even on holidays when we went out. This kind of controlled conformism is against our values of democracy and human dignity, and it has been a big problem.

4.

AB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

TI: The general answer is *yes*. We have a tradition of peace education since the end of World War II. Some of the initiators of peace education were A-bomb victims of Hiroshima or Nagasaki. It has been decided that the Japanese teachers will never send their students to battlefields. It is a slogan from the late 40s of the Japanese teachers union: "Never send our students to battlefields again."

AB: What is the situation today? Are there some central recommendations, for example?

TI: There are two aspects to this. From the side of the government one important point is that the Japanese Constitution declares that world peace shall be promoted and there shall be a total abolishment of military force in Japan. The Fundamental Law of Education also declares that education is crucial to establish world peace. So *if* the government keeps the Constitution and the Fundamental Law of Education, it should encourage peace education at every level of school education as well as in adult education. These are basic laws of Japanese education, so it is a dramatic change – *in principle* – from before World War II. Before World War II the loyality to the Emperor was the primary aim. However, *in reality* the Japanese government has not only been reluctant to facilitate peace education, but has also attacked peace educators in many ways, so there has been a struggle between

the conservative government and peace educators.

ÅB: Do you expect there would be any changes in that respect as a consequence of recent changes in the Japanese government?

TI: Yes and no. I am optimistic in some ways because the Prime Minister formally stated that the Japanese government must take responsibility for the war in Asia and other areas, including an open discussion of the issue of comfort women. But I am pessimistic in so far as the main stream of the new allied government comes from the same group of politicians that has been part of the conservative government for more than 30 years.

5.

ÅB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

TI: Two things can be stressed. First, as I said, a new government should encourage and facilitate peace education. Second, the teacher education programs in the universities are very important. From my point of view, our teacher education programs are still old-fashioned, cramming students with a lot of knowledge. I think the teacher training should be more interactive, promoting participation in the class.

ÅB: You did not directly answer the question whether you think it is possible for schools to contribute to a peace education.

TI: Yes. I think it is a very difficult task; but of course, it is possible.

6.

ÅB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

TI: Well, I think we have to consider the developmental stage and the developmental task of the level of each grade. I also think that peace education should be a spiral process, so the communality between levels should be stressed. Certain people think that social participation or social action is important only in the upper levels of school, like high school or at the university level, but I think this is not true. I will give you an example of one private elementary school. The pupils of Wako Elementary School in Tokyo, with the help of teachers, produced a video program on their experience of a peace excursion to the Okinawa Island (which used to be a battlefield between Japan and the US with many civilian casualties). Every school in Japan from elementary level to high school level makes school excursions, and this school does it as an important part of peace education in

the whole curriculum. The video contained a clear peace message. So a quite young group of pupils can create an advanced product related to peace education.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

TI: I could mention the course in English at the high-school level. One background fact is that many high school students hate English because that is the major subject of entrance examinations to Japanese universities and they feel a great pressure. Another background fact is that the teaching of English in Japanese school settings is mostly grammar-oriented rather than communication-oriented. I think that if I were an English teacher I would use English as a communicative tool to stimulate my students to understand people of different cultures and to send appeals for peace to those people. An example could be that the teacher encourages the students to write letters to the leaders of the world after they studied some current issue related to international peace.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

TI: This is a difficult question. In Japan, some say peace education, and we have an organization of peace education, the Japanese Association of Research on Peace Education. We have similar organizations on inter-cultural education and environmental education, so my comment in this case is that the national communication between those groups is very important.

Some teachers avoid the term peace education. But I think using the term is very important. In addition, I think that the concept of positive peace should be emphasized and made widely known.

We have had some difficulty with the term in our survey of peace education in Japanese universities, because there are certain courses which, from our point of view, is peace education, although the course organizers do not identify them as such. Also at the school levels, some use the term "peace education" while others do not. Some prefer to use other terms such as "human rights education" or just history education. Peace values may be

discussed in relation to facts in the history.

9.

ÅB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

TI: Yes, there are such difficulties. The main problem in Japan is the policy of the government and the local boards of education which may attack those peace educators and progressive teachers. In many cases peace education is well accepted by the parents and the community members, but the government or other authorities tend to interfere or discourage attempts to engage in peace education. This is also applicable even at the university level. One well-known university professor was cut from his contract with the university, so he cannot continue his peace education at his university any more. This professor is well-known for his work of collecting testimonies from survivors in Nagasaki.

ÅB: Do you see any way out of such problems?

TI: We must democratize the Japanese politics, economics, and society. This is crucial. Another thing is that the teachers interested in peace education must communicate with other teachers, parents and local people. If the intentions and the practice are better understood locally, it may be easier to avoid prejudice and get peace education accepted.

10.

ÅB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

TI: We need to train future teachers in participatory education where the students and teacher together engage in certain kinds of activities. This would also be a kind of cooperative learning, and it should also involve a creative process, such as teachers and students making booklets together. In other words, the traditional cramming, one-way lecture method should be minimal. We should also prepare teachers to teach their students important facts of modern history, for example, about the role of Japan in World War II. Graduates from high school have very little knowledge of the process of World War II. For example, there was a debate session between Japanese exchange students in Australia and a group of Australian people about peace and war issues. None of these Japanese students knew that Japan fought

against Australia in World War II. So they could not debate adequately because of their lack of knowledge.

AB: Do you have any teacher training now related to peace education in Japan?

TI: There are some efforts, but it is far from enough. Most of the universities have not prepared such programs.

11.

AB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

TI: In many places in Japan, the number of foreigners is low, but in certain urban areas like Tokyo or Osaka, there are a certain number of students whose parents are not born in Japan. I mentioned earlier the "controlism" of Japanese education. This results in a conformism among students in thinking and behavior. This also means that Japanese students tend to exclude those who are different and to look down on students who are different from the majority. So a multicultural education is definitely necessary for Japanese students to learn to approve and appreciate cultural diversity. Recently many immigrants have come and that is a new important occasion for Japanese education to renovate the process and the content of education in order to prepare students better for the present and future society.

12.

AB: Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in schools? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?

TI: I think the integration of environmental education and anti-nuclear education is very important, and, for example, we can integrate those issues in a social issues course in high school, called "modern society". Many Japanese teachers have been teaching facts and values in relation to global survival. There are many experiences and reports on that issue. It might be added that this is not only an issue of human survival, but also of the survival of living things and survival of this globe itself. I believe global education is being internationally recognized, and Japanese peace educators think of the

integration of nuclear issues and environmental problems as very important.

13.

AB: Is there anything else that you would like to add about the school and peace education?

TI: When I read literature on peace education written by non-Japanese scholars and educators, I notice some differences between their concepts and practices and those of Japanese. For Japanese peace educators it is getting more and more important to learn from peace education theorists and educators from other countries.

AB: What differences have you observed?

TI: One example is that most of the Japanese peace educators have very strong emotions against nuclear weapons, because the Japanese have suffered nuclear weapons three times. I think it is important to use these feelings to work for a ban of nuclear arms. However, we should not forget other peace education issues. For instance, the multicultural issue is a weak point among Japanese peace educators, I think. As a human being a peace educator also has certain prejudices. As Japanese teachers in general read only books and other reading materials written in Japanese, we should be careful to notice and avoid our ethnocentric ways of thinking. International understanding, coalition, and cooperation are crucially important in the field of peace education.

Some Notes on the Interviewee

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Examples of publications:

(With H. Fujita and T. Hori.) *Peace education in Japanese universities: Surveys of 1985 and 1987.* Tokyo: Japanese Scientists Association, 1989.

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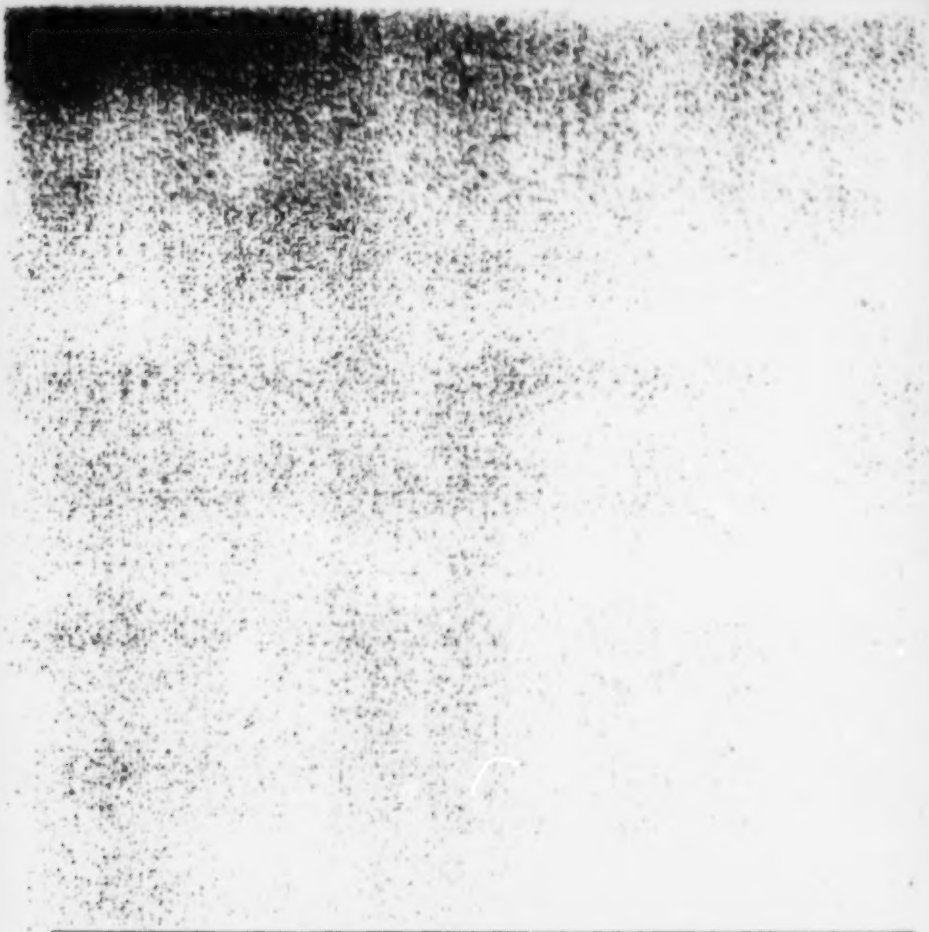

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